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A N S W E R  
T O  
Mr. STEBBING's

Miscellaneous OBSERVATIONS  
U P O N

Some Passages in the Bishop of  
BANGOR's ANSWER to  
the REPRESENTATION.

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Being the Conclusion of the VINDICATION  
of His LORDSHIP against the *First*  
*Head* of the Charge of the COMMITTEE.

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By THOMAS PYLE, M. A.  
Rector of *Watlington*, and Lecturer of *Lyn-*  
*Regis* in NORFOLK.

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*Horum Sententia Omnium Non Superstitionem tol-*  
*lunt, sed RELIGIONEM, quæ Deorum*  
*Cultu pio Continetur. Cicero.*

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L O N D O N :

Printed for J. WYAT, at the *Rose* in  
*St. Paul's Church-yard.* 1719.

[Price Six Pence.]

A.D.

ANSWER

TO

MR STEBBING'S

Miscellaneous Observations

UPON

the Palace in the Bishop of  
YORK'S ANSWER to  
the Representation

of the Corporation of the University  
of the City of London against the Bill  
for the Amendment of the Corporation

of THOMAS STEBBING, M.A.  
of the University of London  
in the University of London

Printed by J. Richardson, at the  
Office of the Corporation of the  
City of London

LONDON:  
Printed by J. Richardson, at the  
Office of the Corporation of the  
City of London  
[Ed. 2d. 1790]

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## Fifth LETTER

TO

A Member of the University  
of CAMBRIDGE.

S I R,



Though it be but a disagreeable Task to pursue a Controversy, wherein our Adversaries have left One Little or Nothing to do but to shew their *Repetitions* of the same Things over and over again; yet I shall not refuse you the Pains of Convincing you, how truly Mr. *Stebbing* has answered this low Character in this *Third* Piece of his *Defence* against the Protestant Principles of my Lord of BANGOR.

I shall begin with his *Preface*; which consists of two Parts; one concerns the *Dean*, the other *Himself*. The *First* of them makes its Entrance with a Compliment to that Learned Person, for

his elaborate *Preface* to the Author's *Treatise of Sincerity*, and with his *entire Satisfaction* in what *Mr. Dean* there offered, toward clearing an *Objection*, to which he once thought the *Committee* liable. The *Satisfaction*, you see, is wholly taken from a noble *Distinction* between being cast out of God's Favour ABSOLUTELY, and being cast out of it RELATIVELY. We are told, therefore, that tho' an *honest-sincere-Christian*, by not Complying with the [ really Lawful ] *Injunctions* of the *Church*, [ because in *Conscience* he esteems them not Lawful, ] and being thereupon declared out of God's Favour, be not absolutely out of his Favour, so as to be actually fallen under his Wrath, i. e. so as to be Damned; yet, still, he may be cast out of it Relatively, i. e. he forfeits his Claim to that Favour, which is by, or according to, the *Terms and Conditions* of the GOSPEL. The Reason given for this most useful Distinction, is, (a) That to make a Man fall under the Wrath of God, there must be a Transgression of his DUTY: But to make him forfeit the Gospel-Conditions, it is enough if he does not fulfil those Conditions [ i. e. All and Every of them, ] whereof One is, *Obedience to Them that have the Rule over Him*, i. e. to the Church.

Now, pray Consider, into what a beautiful Light the Case is here put. Is it not as much a Religious Duty in general, and a Gospel-Duty in particular, for a Man not to Obey in a thing that his *Conscience* perswades him is not Lawful, as it is for him to Obey where a thing is apprehended as never so really Lawful? Is it not as much a Gospel-Condition, not to Comply against the *Conscience*, as to Comply with it? So, here is a glorious Result, most Worthy of the Church, tho' Unworthy of all the



Justice and Mercy of the Gospel; "A Man may remain *Christened* and *Churched* by his Performance of *One* Duty, but may be *Unchristened* and *Unchurch'd* for his Performance of *Another*!"

And whether this Dusty manner of Reasoning does not continue just as thick as it did before, or, whether we have any thing more in this *Preface* than the old Muddy way of stating the *Gospel-Terms*, I leave you and the World to judge, from what has been before (a) Answered to this Author's *Remarks* upon *Sincerity*, under this Topick.

All I shall further trouble you with, is, to observe, how much clearer and better this Result of the Argument is, as given by *Mr. Dean*, and his *Disciple* after Him, than as now given by *Me*. (b) *Such a Right* as this, [of *Unchurching*, i. e. declaring a Man to have forfeited the *Gospel-Terms*,] says he, *makes no manner of Alteration in that Obligation which Men lie under to pursue that which their own Judgment, or Consciences, direct them to.* — And, — *In this respect it leaves Every Man just as it finds him.* No Alteration! But a most fatal Confusion, I am sure; for it gives a Man to understand, that he has an Obligation to pursue *Christ's Will* in the Gospel, viz. by following *his own Judgment or Conscience*; and that he may, yet, forfeit the *Gospel-Favour*, if *his Judgment* and the *Church's* should chance not to be the same. *It leaves Every Man just as it finds him!* only with this small difference, with relation to *Some*, that it may find them *Sincere* [tho' *Erroneous*] *Christians*, but leaves them in the State of mere honest *Heathens*. Hence, I think,

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(a) See the *Preface* in Answer to that of the *Dean*, pag. xix, xx, xxi, &c. Answer to the *Remarks*, pag. xxxviii, xxix, xxx, &c.

(b) *Pref.* pag. v.

you may see it no hard Matter to come at the Sense of his concluding Words, *IF any Plea for Mercy CAN be found upon this Bottom, it meddles not with it.* Behold ! Sir, how unfortunately some Infinnuations turn their Edge upon prejudiced Writers ! 'Twas not long ago, since his *Lordship*, for making this very Allegation for Himself, in a much juster way, viz. [ (a) *IF in the Christian Church there be an Authority in Superiors, — not Absolute, — not Indispensable ; I am as much at liberty to declare for it as themselves,* ] was accused of having a secret (b) *Perfwasion, and a real Sentiment, that the Church hath NO Authority, Superiors NO Power, and Inferiors NO Obligation to Submit.* Let this acute *Observer*, then, take home this notable *IF* ; and see whether, [ according to his *own* Interpretation, ] by *Any Mercy*, He and *Mr. Dean*, may not, ought not, to be concluded to have meant *NO Mercy* at all to *Sincere* Christians not Complying with the *Establishment* of the Country wherein they live.

Another Page (c) or two is spent in reconciling a Difference that may [ by I know not *who* ] be conceived to lie between the Consequence as stated by the *Dean*, and as stated by the *Committee* : The Sum of them both put together amounting to thus much ; That, in such Cases where there is found in Christian-Men no wicked Dishonesty and Insincerity, and where God alone is Judge whether they harbour any, or no, *His Lordship denies the Church All Authority to impose*

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(a) Answer to Committee, pag. 24, 25.

(b) *Stebbing's* Defence of the First Head, — pag. 73, 74.

(c) Pref. pag. vi, vii, viii.

*Terms of Communion*; and especially so to impose, as to *Unchurch* and *Unchristian*, i. e. to *Excommunicate*, for Noncompliance with them. The *Dean*, it seems, Meant *All This* as well as the *Committee*, tho' he Expressed but a *Part* of it. Meant it *All*! No doubt he did; and I cannot imagine what Whimsical Heads could put our *Author* to any Pains to prove it. Well, but his *Lordship* has denied this same *United Consequence*; and, in so doing, must deny, *That Compliance with the Lawful Injunctions of the Church, is an [Absolute] Term of the Gospel, [and of all and every degree of its Favours.]* And Very justly does He, and all impartial *Protestants*, deny it to be a *Gospel-Term*, to any Sincere Man, any farther than as the *Man* [not the *Church*] esteems the *Injunctions Lawful*. Which is enough to Answer all this *Author's Repetitions* concerning our *Condemnation of the Papists as gross Idolaters, &c.* (as hath been shewn (a) before.)

To this *Vain Repetition* about the *Papists*, and their possible *Sincerity*, the Gentleman thinks he has added a *New Stab*, by bringing any other imaginable (b) *HEREST* under the same tender Favour, and Exemption from the *Church's* Thunder, upon the Principle of the *Bishop*. This *Greek word Heresy*, you know, is a *Term of Art*, capable of a vast Extent, and may be taken for two directly *Contrary Things*; so as that, in *England*, it may signify either a *Bangorian* or a *Committee-Man*; and, in *France*, either an *Imposer* or *Opposer* of the *Constitution Unigenitus*. Had he said, *The same thing may be said of any other WICK-*

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(a) *Preface* in Answer to the *Dean's*, pag. xxvii, xxviii.  
*Answer to the Remarks*, pag. xxvii.

(b) *Pag.* x.

EDNESS, we could have told what to Answer him; for *Heresy* does, in *Scripture*, always denote, or at least accompany, some *Wickedness* or other; and no *Wickedness* can be brought into the Notion of *Sincerity*. Against *This*, indeed, (*viz.*) *Open Wickedness*, or *Disobedience to Laws acknowledged by the Offenders themselves*, his Lordship allows *Excommunication* to take place; agreeably to *St. Paul's Reason*, because the *Christian Professor* that is guilty of it, is (a) *αὐτοκατάκριτος*, *Self condemned*, and cannot but be known by others to be *Insincere*; not only as he directly violates the general Law of Nature implanted in the Hearts of all Men, [which this Author thinks to be the only Reason,] but as he breaks and rejects some known Law and Condition of his *Baptism*, or *Covenant*, upon which he is, or pretends to own Himself, a *Christian*. This Allowance of his Lordship, has, at last, [but something against his Will, I fear,] brought this severe *Observer* to grant, that his Lordship's Principle has not absolutely taken from the Church All Power of *Excommunication*. The Dean also, it seems, appeared to be sensible of this, and therefore confined Himself to those CASES to which the Bishop had confined his Assertion. How well Mr. Dean has kept to those Cases, I have (b) already shewn; and leave the World to judge. But what say we to the Committee? Why, pray hear, Sir, and tell me, if you have ever heard the like Apology, for a Body of Learned Divines, warmed with Concern for the Church of Christ! (c) If they

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(a) Tit. 3. 10, 11.

(b) Preface in Answer to the Dean's, pag. xiv, xv, xvi, xvii.

(c) Ibid.



Meant to do so too, says he, *their Inference is in every respect Exact.* Certainly as exact as the Dean's. But, if they did not, [thus honestly confine their Charge to the Cases put,] his Lordship may charge them with want of ACCURACY, but not with INJUSTICE, in saying [in the Gross] that he has written *A GAINST THE USE of EXCOMMUNICATION.* Is not this a surprizing Instance of Courage in a Defender? "There is no Injustice in making an Adversary's Proposition general, tho' he expressed it in Terms that clearly and designedly declared it to be only particular." For why? Tho' he did not do it in this Place, there are others where he did do it. Better and Better! "Twas right enough in the Committee, to charge him with it Now, because he did it Afterward!"

Not in the least restrained by a Sense of this ridiculous Treatment of so Learned an Adversary, he proceeds to call upon his Reader, (a) to consider what a fine Idea his Lordship has given us of Church-Communion, whilst he has made the Church to be a Gathering of Christians, i. e. of Believers in Christ, as opposite in their Notions concerning the particular Doctrines of Christianity, as Light is to Darkness, and held together by the Invisible Band of Sincerity. You see how Scholars will follow their Masters; we must suffer them to do it, till they get Materials of their own. The Gentleman is now speaking of the External Peace of the Church. I wish he had well read and thought of it. It cannot be kept up, it seems, where there is Difference and Opposition in Notions, or Opinions, about particular Doctrines; whilst nothing is more certain, than that an Unity of Opinions in Doctrines,

(a). Pag. xi.



or in the particular *Sense* of many [even *Revealed*] *Doctrines*, is as impossible, as 'tis to bring the *Understandings* and *Faculties* of Mankind to one *size* and *degree*. Accordingly, the *Scripture* prescribes no other *Religious* or *Spiritual-Union*, i. e. *Unity of the Spirit*, but what is easily procurable by the *Bond of Peace*, i. e. a *Temper of Charity*, and *Forbearance towards each other*, and a *peaceable Discharge of all our known and agreed Duties to God and Man*; which our differing *Speculations* need not at all hinder, nor any way obstruct the mutual *Amity of the Christian Life*. No; this will not do for the *Church*. Then, I say, if it be not enough to have the *Unity of the Spirit in the Bond of Peace*, the *Church* must make it up by an *Unity of Opinion*, or an *Uniformity of Profession*, in the *Bond of Ignorance or Hypocrisy*: Which is the admirable *Remedy* we know to have been taken, in most *Ages of Christianity*, by such as have styled *Themselves* the *Church*.

Nay; as if he esteemed it sufficient Honour to be a mere *Eccho* to the *Arguments* and *Accusations* of Persons under whose *Banner* he has listed; this *Author* calls, yet more earnestly, to have it observed, *what a fine Idea my Lord has given us of HIMSELF, as a Bishop*, — denying the *Power* he is bound to exercise; how he has been put in mind of the *solemn Profession* he made at his *Consecration*, viz. of *Correcting and Punishing*, according to such *Authority* as he hath by *God's Word*, and the *Ordinances of this Realm*, such as be *Unquiet, Disobedient, and Criminous in his Diocese*. Upon which, [without taking any Notice of the *Substantial Answer* already made to it by his *Lordship*] he could find nothing more to do, than to propound a most crude and weak *Question*, and then an invidious and more weak *Determination*:

mination: (a) Will his Lordship, says he, affirm, that the Ordinance of this REALM [which (N. B.) is here supposed to be agreeable to the Word of GOD,] gives him Authority to Excommunicate in those Cases only, in which there is no room to suppose that the Offender acts with SINCERITY? I hope he will not. And I answer, that he certainly will, and may justly say it. For, if the Word of God be the Rule of the REALM, and actually followed by the REALM, in this Matter, no Person, that is truly Sincere, can be deemed Criminous, or justly punished as such; it being no Crime to Disobey for pure Conscience sake, nor consistent with Sincerity to be Unquiet, if by that be meant turbulent and injurious to the Rights and Peace of others. So invidiously therefore is it here determined, that his Lordship must either change his Mind, or give up his TRUST, that it ought to excuse us from all Envy, if we conclude, his Adversaries would be glad to have him out of his Trust, either with his own Consent, or by Force; even while the Argument they urge for it is such as ought to be given up with Blushing and Confusion.

For, let these Gentlemen have the Patience to try this Cause on the other side of the Supposition. This Observer, in this very Passage, supposes the Church of England her self may Err. Well then, upon Supposal that there were a Mistake in this Church, in the Matter of Excommunication; such as would make it sometimes fall very hard even upon honest and good Men. Would it therefore follow, that we ought to have no Bishops, that every one that is now a Bishop ought to

*throw up*; and no others come into their Posts, till *this* [and every other Wrong Thing of equal Consequence] be rectified? Why, truly, the Conclusion is mighty strong against Men that would be so *honest* and *Christian* as to *acknowledge* the Church's Errors, and generously perswade to a *Reformation* of them; but loses all Force against such as are so staunchly *Orthodox* as to esteem *Truth* and *Error* to be equally maintainable, when *Established*: For they that will hide the Church's Errors, ought to have a Dispensation for their own *Consciences*, in Favour of their own *Interest*, *Power*, and *Prerogative*.

The Rehearsal is carried on, *Pag. 12, 13.* by declaring, once again, the Dean's Notion of the Church, as a (a) *Visible Judge, passing Sentence irreversibly, as the Civil Magistrate does, without Consideration of Sincerity or Insincerity*; all which Notion, our Author is pleased to call his own. The only remarkable Passage here, is, that the *Practice of all Ages of the Church are appealed to, for supporting this Foot, on which alone the Right of Excommunication is affirmed to stand*; and is to be maintained with respect to *Erroneous* [I suppose he means *mere Erroneous*] *Opinions*, as well as to *immoral Practices*. Many Instances, he says, we have, from the Beginning, of Persons *Excommunicated for Erroneous Opinions*. [We agree with him: Too many, God knows!] But what Instances can we find in all Antiquity, where the Governors of the Church made it any Part of their Consideration, whether those Errors were embraced *Sincerely or Insincerely*? I answer, the *Apostles*, as far as we find, always did it; and if Those

that followed them did *not* do it; the more Shame for them! To say, that an *Enquiry into Mens Sincerity or Insincerity is a ridiculous Part, and 'tis a Thing impossible to judge of*; is to say, there can be No Cases wherein Men may openly discover their *Dishonesty* in such Matters; which, if true, ought to bring *this Writer* [not to say his Friends too] to a severe Recantation, for pronouncing my Lord of Bangor *Insincere* in his whole Management of this Argument.

The (a) *State of those who are Excommunicated, the Church neither does nor can pretend to meddle with, so as by her Sentence to make it either BETTER or WORSE, with respect to the Favour or Anger of GOD.* Why then; if This were the Opinion even of the *Committee*, and the *Dean*, themselves; Had not his *Lordship* just Reason to Wonder at their Displeasure Expressed against Him, for not making the Anger of God *DEPENDENT* upon such Sentence, and the State of Christians to be *AFFECTED* by it? No Reason at all, it seems; For you have now a new Discovery, that the *Committee* found no fault with the *Proposition* it self, [viz. *Humane Excommunications have nothing to do with the Favour or Anger of God,*] as to the Truth of it, but with his *Lordship's* using it only as a Colour, to *DISGUISE* his real Sentiment withal, — in order to a further *VIEW* that was deeper than his Words bespoke it. Now; is not this a Vindication with a Witness? My Lord, speaking about *Church-Authority*, declares all his Affirmations, and guards all his Denials, with such and such express *Limitations*: The Learned *Committee*



say, that *Limitting* signifies *Not Limitting*. The same my Lord has done in the Case of *Humane Excommunication*. What it *cannot* do, or reach unto, he freely and openly Explains by the Expression before mention'd. The *Committee* is here brought in by this Gentleman, who [to their great Credit] bears us down, in assuring us, that *Explanation*, in our *English* Tongue, means, a *Secret Colour*, and *Deep Disguise*.

And, now we are speaking of *Colours* and *Disguises*, be pleased to take this *Remarker* in his own *Colours*. The *Committee* he allows to have expressed themselves to this Purpose, (a) *That the Favour or Anger of God, might be the Effect of the Decisions of Men*. The *Bishop* thought it hard to be so severely Reflected upon, for denying that Either of them *DEPENDED* upon such *Decisions*, or *Judicial Sentences*, at all. Yes; but our *Remarker* tells you, that *Depending* upon them, [as on their Cause,] and being the *EFFECT* of them, may be two very different Things. This, you will say, sounds very odly. What, then, might the *Committee* mean, by *God's Anger being the Effect of a Humane Sentence*? Why, by an *Impropriety of Speech*, they meant the same with *its being an ATTENDANT of Excommunication*. An *Impropriety*, Sir, that may be pardonable enough in a *Body of Divines*, that sit as *Visible Judges*; while a much lesser one might amount even to *Heresy* it self in a single *Person*, upon whom they may please to be *Judicial*. And now, allowing the *Author's* Distinction and *Strictness* to be true, with respect to this word *Attendant*, how and when does the Anger of God *Attend* upon Ex-

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(a) Pag. 15, 16.



communication? 'Tis granted, *only then when it is rightly, and deservedly passed, (a) or, when the Man's Behaviour is such as that GOD Condemns Him.* So then; the great Point is gained; *viz. when God is Angry, He is Angry; and when the Church judges Right, it is Right.* Only, there yet remains this unhappy Difference between the Sentences of *Christ* and those of the *Governors* commonly stiled the *Church*, [though our (b) Author has put them here upon the Level as to this *Attendance,*] that *Christ* is supposed perfectly to know both the *Rule* of God's Will and Dispensation, and the secret and open *Insincerity* of Mens Behaviour in respect to that *Rule*, and therefore must always judge *rightly*; while the Bishop's *Adversaries* make it a hazardous and dubious Thing, whether the *Church* can judge *rightly* at any Time, or no, by denying *it has any thing to do to enquire about their Sincerity or Insincerity at all.*

And thus you have his way of (c) *doing Justice to the Committee.*

The *second Part* of this *Preface* concerns *Himself.* The Author's Method of demonstrating against the Sufficiency of *Sincerity* for the Salvation of Men, was found liable, he says, to two *Exceptions*: One was, the Absurdity of supposing (d) *that a Man may be under such Circumstances as that he must needs Sin which way soever he acts, viz. either according to his Conscience, or against his Conscience.*

This wonderful Maxim was attempted to be proved in the Case of a Man's neglecting [through the Indulgence of some voluntary Lusts or Pre-

(a) Pag. 16.  
(d) Ibid. and 18, 19.

(b) Ibid.

(c) Pag. 17.

judices] some Means of Knowledge, and losing it irrecoverably, and continuing to act in Ignorance, [as to that Point] after he is reformed from the Lusts that were the Cause of his first Neglect, and is become *Sincere*. The *Absurdity* of supposing such a Man to Sin, in still following that Erroneous Conscience, in this Point, is, (a) that it must be said, that he may be bound by contrary Laws at the same time, i. e. to an Impossibility, viz. to the Law of God one way, and to the Law of Conscience another way. Into this insuperable Difficulty the Author brought himself, by not considering, that, tho' the original Neglect of the Man, when *Insincere*, was a proper Sin, because *Voluntary*, yet his *After-Continuance* in the [irrecoverable] Error, when he is become *sincere*, is really *Involuntary*, and consequently no Sin at all; as I have formerly (b) shewn you. And, by his not seeing through this very plain Case, but still taking it for granted, that both the *Original* and *Continuance* of such an Error are equally *Voluntary*, it cannot but divert you to observe, into how many deeper and grosser Contradictions he plunges himself, in order to get out of this Difficulty. For Instance;

He grew conscious, that a *Man's acting according to his Conscience* could not be the *Ground or Reason* of his Sinning: But then, says he, (c) *He Sins by the SAME ACT — for ANOTHER REASON*. Now, that any *Act* can be *Sinful*, or have *Guilt* in it, upon any other *Ground or Reason*, but what is directly and immediately founded in the *Conscience* relative to

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(a) Pag. 17, 18.

(b) Answer to his Remarks, pag. 29, 30, 31.

(c) Ibid.

that *Action*, is a Contradiction. And what is that other Reason? Why, it is a *former Act* really *Voluntary*. So, you see, the Man is a Sinner *now*, [tho' *Sincere*,] purely because he *was* a Sinner *before*, [when he was *not Sincere*.]

To give Himself a little Ease under these Streights, we have, *First*, a most learned *Query* put, *viz.* (a) *Whether, tho' it be absurd to suppose that a Man may be bound by ANOTHER to an Impossibility, He may not, yet, by his own Voluntary Act, bind HIMSELF to an Impossibility?* An *Impossibility*, you know, Sir, is the same with a *Contradiction*, a mere *Nothing*: And how you can reconcile an *Obligation* to a *Something* which is a *Nothing*, or find how you can make it out as laid upon your *Self* by your *Self*, any more than as laid upon you by *Another*, is what I leave to You and this accurate *Casuis*t to determine at leisure.

Suspecting the World not quite ripe enough for admitting of such a Supposition, He presents us with another Solution, *viz.* A Man may Sin, even in acting according to his [*Sincere*] Conscience; (b) *because there may be a COMMUNICATION of Sin from One Action to Another; And* [which is a still more amazing Discovery] *consequently an Action may be Sinful, altho' a Man, at the TIME he does it, is bound by no LAW at all.*

Here again; Tho' to say, that the *Sin, Guilt, or Voluntariness* of one *Voluntary Action* may be communicated to another *Voluntary Action*, be really as wrong as to say, that the *Thought* or *Action* committed to *Day*, is numerically the same with that committed this *Day Fortnight*;

[for the *Qualities* and *Circumstances* of *Actions*, done at different *Times*, must be as *distinct* as the *Actions* themselves ; ] Tho', I say, this Assertion be really false, even as to *Voluntary Actions*, yet we could willingly have passed it by, as a mere *Impropriety of Speech*. But Mr. Stebbing's way of stating his Matter, is such as becomes incapable of all Excuse : For *He* talks of *Voluntariness* and *Guilt*, derived, not from one *Action* to another *Action*, but from an *Action* to a mere *Passion*. I have (a) already observ'd his Mistake in the *Case* put by himself in his former *Book*. See, now, if he has not made it infinitely worse and plainer, by the *Parallel* here brought for Explaining it : (b) *If a Man, says he, loses his Reason by Excessive Drinking, and, in his Distraction, Kills his Neighbour, he is a Murderer, and the LAW will Punish him as such.* Well ; but in what View does *Law* or *Reason* look upon this as *Murder* ? Why, *because it is Sinfully or Wickedly, Killing another.* Now ; to render it properly *Sinful*, it must be supposed, *first*, that it is an *Action*, and moreover that it must be *voluntary*, or *free* ; [which indeed all *Action* is, and nothing but *Action* can be.] But how can that be a *Free* or *Voluntary Action*, in which a *Man* is purely and absolutely *Passive* ? For, certainly, the *Killing a Man in Distraction*, is just as much, and no more, an *Action*, than that of a *Patient Striking his Physician in a Convulsion Fit* is ; and the *latter* may, in truth, be as well called a *Voluntary Breach of the Peace*, as the *other* can be called *Murder*. For, how comes the *Voluntariness* to be imputed ? Oh ! *It was in the*

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(a) Answer to his Remarks, pag. 30, 31.

(b) Ibid.



*First Act, viz. Drunkenness ; and it ceased not to be in the Second, but is communicated to Both ; or, as it was before expressed, from one to the other ; and, as it follows, Pag. xx, the Latter borrows its Nature from the Former. As much as to say ; " Voluntariness is communicated from an Action, (the very real Nature of which is to be Free,) to a Passion or Necessary Effect, wherein 'tis impossible there can be any Freedom or Voluntariness at all." Or, in other words, " Involuntariness borrows its Nature from Voluntariness."*

How Easy is it, then, to perceive from whence it comes, that this Gentleman has thus perplexed and confounded so clear a Case ! He has concluded, from what *Humane Laws* are [through the Necessity of *Humane Condition*] forced to do, to what the *Divine Law* should, and ought to be supposed to do. And from mere *Humane Terms and Phrases*, he determines the Method of *Divine Dispensations*. Thus, in the *Parallel* before us ; *Humane Laws* [being necessitated to make as much Provision as possible for the Safety of the Subjects Life, not only against all *Open Violences*, but against such *Violences* also as may be often skreen'd under hypocritical Pretences of *Undesignedness* or *Involuntariness*, [look upon this whole complicated *Crime* with a particular Regard to *That Effect*, whereby the *Publick* is Damaged ; enquiring no farther into the *Voluntariness* of the Offender, than to find whether the Effect were such as, in the *main*, might and ought to have been avoided by Him. They wave (and very reasonably too) all Distinction between *Freedom* or *Deliberateness* in one Part of the Event, and the want of it in the other ; and, for the Reasons above mentioned, are obliged to Punish the *Involuntary*



luntary Part,<sup>d</sup> upon account of the *Voluntary* one which led the Man to it. Nay, they Punish, also, to the utmost *degree*, even to that of cutting off the Offender's Person from *all* future Enjoyment of *Civil* Benefits and Privileges in any Branch whatever, notwithstanding his *Repentance*, or his former or future general Inclinations towards the Publick Good. There may be found several other Instances, in our Law, parallel to the Case here put; and I may refer our Author to the *Lawyers* themselves to determine, whether it be not by mere *Latitude* of *Language*, that such a Person is said to be Guilty of, or Condemned for *Wilful Murder*. But now, it is quite otherwise in *Religious* Laws, between *God* and *Man*. He, who knows the Heart, needs no Prevention against *Impositions* from hypocritical Pretences: He therefore looks upon, and Judges every *single* Action by it self, in exact Proportion to the Share it has in our *Wills*. And, tho' by the Course of His Just Providence, He often suffers our now *Involuntary Errors*, and the Practices consequent to them, to remain as the Necessary *Effects* of some of our former *Voluntary Neglects*; yet He will not, He cannot, look upon and punish them as still *Voluntary*; nor shall they cut us off from the Benefit of our sincere Performance of our Duty in *other* respects. They are now [in our supposed Reformed State] no longer *free* and *chosen* Actions, but mere *Effects* and *Passions*, and consequently no proper *Sins*. The want of observing which, has drawn this *Writer* into such monstrous Propositions as this, *That an Act may be SINFUL, tho' a Man is not bound by that LAW which he TRANSGRESSES, at the TIME of his doing it; — but may receive its Sinfulness from some ANTECEDENT Act. —* Which comes to this  
Entertaining

Entertaining Dilemma ; either, " That Sin is  
 " sometimes not the Transgression of a Law ; or,  
 " if it be, it may be a Transgression of it, not  
 " *When* it is committed, but *Eefore* it is com-  
 " mitted." And, therefore, I need not call for your  
 Wonder at the notable *Emendation* he has gra-  
 ciously permitted his Reader to make, viz. Instead  
 of, (a) *A Man must Needs Sin, which way soever*  
*he Acts* : — to put, *He must needs be Under*  
*Sin, or in a State of Sin.* And instead of, *It is*  
*a Sin for a Man to act according to his Conscience* ;  
 — to put, *He is guilty of Sin, or in a State of*  
*Sin, even WHILE, or NOTWITHSTANDING,*  
*he acts according to his Conscience.* Brightness  
 all over ! " Sin, a State of Sin, Guilt of Sin,  
 " and yet no Sin committed ! Guilty NOW of  
 " an *Involuntary* thing, because *formerly* guilty of  
 " a *Voluntary* one !

But, I confess my self astonished to hear an  
*Author* declaring, *that the Controversy* [ about  
*Sincerity* ] *does not in the least depend upon this*  
*Question* ; when a Reader, that has but half an  
 Eye left, must needs see it to be one of the *Chief*  
*Questions* that is to *determine* the Controversy.

The *Second* Exception, of which he is to clear  
 himself, is against one of the best and truest Ex-  
 pressions in his whole Book about *Sincerity*, viz.  
 (b) *That they who have always acted with Sin-*  
*cerity* [ *tho' they have served God in a Wrong*  
*Way* ] *may be sure of meeting with a Good Reward.*  
 Against this, he tells us, *it is thought by some,*  
 [ *some zealous Anti-Bangorians, I suppose, who*  
*are afraid that Sincerity, i. e. true Religion, should*  
*be too well dealt by,* ] *that he has said more than*

*should be said, because more than can be proved.* Now ; for the sake of not disobliging these Friends of his, he strives all he can to buzzle away the real Sense of this evident *Truth*.

By *being sure*, you are desired to observe, *he does not mean any Claim or Title by the Gospel [or Revealed] Promises ; Nor, by a Good Reward, does he mean a Gospel-Reward.* What is this, but the old Jargon over again ? Suppose a *sincere Heathen* has all the *Assurance* of a Reward, that clear *Reason* and the evident *Idea's* of God and *Goodness* can give to Man ; Is his *Title* not sufficiently *sure*, though he has not an *Express-Revealed-Promise* ? And *what* has the *Gospel-Promise* superadded, concerning the *Nature* or *Manner* of the Reward of *Christians*, distinct from that of other Good Men ? As to different *Degrees* of the Happiness, no Body doubts of it ; they will be *different*, not only with respect to *Heathens* and *Christians*, but also [perhaps as much] between *Christian* and *Christian*. But, why may not the *Nature* or *Kind* of it, in general, be still the same ? Right *Reason* concludes, that it must consist in a Continuance of *Life*, with Pleasures suitable to Rational Beings ; and that these will be bestowed in Proportion to Mens Virtuous Endowments in this Life. The *Gospel* goes no farther, than to describe and promise to *Christians*, in a more *Explicit* Way, the very *same Thing*, which Sincere Men, of All Ages and Nations, appear to have *hoped for*, and desired. It promises *Life and Immortality* ; and declares, it shall be given to every Good Man as a Reward ; and the contrary to every Wicked Man as a Punishment, *according to his Works* ; and, moreover, that this Distribution shall be proportionable, without any *Respect of Persons*.

But

But still, this will not do; the *Gospel-Rewards* must be different from those of *other Good Men*; because *the Gospel is a Covenant, and its Rewards set forth to us under the Notion of a KING-DOM, where we are to REIGN, &c.* Be it so. And must therefore Righteous *Lot*, and *Melchisedec*, and *Noah*, *Daniel*, and *Job*, never be permitted to sit down in this Kingdom, because they did not know the *Now revealed Terms and Conditions* of attaining to it? Or, must *Abraham*, *Isaac*, and *Jacob* lose their Share in it, because they lived too Early to hear distinctly of *Christ's Merits*, or to receive his *Sacraments*? These are the Consequences of Those, whose conception of *Gospel-Terms*, and *Gospel-Rewards*, are much like what Children and Vulgar People have of *Heaven*; as of *one certain fine Place*, wherein none but one certain *Sett* of Men are to dwell.

What this Author blames the *Bishop* for, is, (a) *His teaching, that Men are justified* [even justified as *Christians* are justified,] *merely by their Sincerity*. Now, if this be not *true Doctrine*, in his *Lordship's* Notion of *Sincerity*; I am sure *St. Paul* has left us a Chapter of the *falsest Doctrine* that can be: for his famous *Xlth Chapter* to the *Hebrews*, was designed on purpose to prove, "That all Good Men, down from *Abel* to the last *Christian* that shall live upon Earth, are acceptable to God by virtue of this one sole Principle of *sincere* Belief in, and Obedience to his *Known Will*; and shall, at last, be (b) *made perfect*, i. e. crowned and rewarded together; with Rewards, all the same in Kind; and differing in *Degrees* upon no other Account,

(a) *Pag.* 23.(b) *Heb.* xi. 39, 40.



than that of their different *Qualifications* arising from their *Sincerity* in the Use of the *several Degrees* of Light and Knowledge afforded them by Providence.

From the *Preface*, I now pass to the *Book*; wherein the *First* of his *Miscellaneous Observations*, or rather of his *Medley of Misunderstandings*, relates to a *Regular Succession* in the *Ministry*, and particularly in the *Episcopal Order*.

# I.

His Lordship most justly alledges, That he has never thrown the least Contempt upon a Regular Succession of *MINISTERS* in general, or of *BISHOPS* in particular: That what he has bestowed these Words [*Niceties and Trifles*] upon, is a Regular Uninterrupted Succession, [*viz. in one particular Line of Hands,*] made absolutely necessary to the Favour of God; without which the sincerest Christians shall not arrive at the Happiness of Heaven.

Here our *Observer* leads us a Dance through his wonted *Quirks* and *Distinctions*, to make out, that Contemning a Regular Uninterrupted Succession, is the same with Contemning Regularity in General. To come at this, a Definition of Regularity is very magisterially laid down; and it must be agreed to as his Lordship's own Meaning of the Phrase too, or else All is lost, *viz.* (a) Regularity is such a Succession of Persons in the Ministry, as is agreeable to that RULE



or **METHOD** which **GOD** has appointed for the Conveyance of the Ministerial Office. And what Rule is this? Why, it is **THAT** Rule which makes it necessary that the Ministerial **POWER**, which was first given by Christ to his Apostles, should have been conveyed by them to others, — and so on successively thro' all Ages. You see, upon what Supposition this Definition is founded; viz. that there is One [and only One] particular Rule and Method of Appointing or Commissioning Persons to the Ministry, stated and expressly fixed by God and Christ; in the Observation whereof, Regularity must solely consist. But, is this the Bishop's Notion? Has He, or any of his Advocates, any other Idea of Regularity, but the general One, viz. of some Method or Rule, in Opposition to absolute Indistinction of Persons and Offices? We mean, by Regularity in Ecclesiastical Ministry, the same as we do by Regularity in Civil Ministry. And as, in the same Nation, Government and Regularity of Government, may be still preserved, tho' sometimes one Mode or Form, and sometimes another, prevails in it; so, in the Church, or in any Church, Regularity of Ordination or Designation of Persons to the Ministerial Offices may be preserved, tho' the Manner of Appointing them, or the Method of Electing them, or the Limits of External Privileges belonging to their Office, be not always one and the same. Thus his Lordship means, when he says, Regularity, i. e. [some orderly Method] may be preserved, without the Supposition of a Succession [viz. of one particular Line of Hands] absolutely Uninterrupted from the Beginning.

And, if this Observator will insist upon it, that this Parallel will not hold good; I desire Him or his Friends to shew us, why it will not; unless

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it

it be for this *one* Reason, That Christian Societies, by being *Christian*, must be supposed to have less Sense and Understanding, for Regularity in their *External Regimen*, than other Men.

How poor and pitiful, now, is all that this Author has said, upon this Head, in behalf of the *Committee*! A *SUCCESSION*, says he, cannot be *Uninterrupted* [at all,] but only with respect to ITS Method or Rule by which IT ought to proceed; consequently, *REGULARITY of Succession and UNINTERRUPTEDNESS of Succession*, are one and the same Thing: And to say that a *Succession* may be *Interrupted* and yet *Regular*, or *Regular* and yet *Interrupted*, is a *Contradiction*. But, tho' it be a *Contradiction* to say this of *One* and the *Same* Method; Is it any, to say, That tho' the *Regularity* of one Method be *Interrupted*, there may still be *Regularity* in another?

His Lordship had no Notion of *Regularity's* being confined to an *Uninterrupted Succession*, viz, of one Line of Hands, in one particular Method. Yes; (a) But what if the *Committee* had no other Notion but this; What if they know of no Rule or Method, but what necessarily implies such an *Uninterrupted Succession*; according (b) to what Men, [especially *Papists*,] commonly understand, when they speak of this Matter?] Why then, take the clear Consequence; 'Tis plain, what his Lordship denies only with relation to *Uninterrupted Succession*, will be no denial of what the *Committee* hath affirmed. That is; "If the *Committee* be in a Blunder; his Lordship, by setting them Right, is in a Blunder too."

(a) Pag. 5.

(b) Pag. 4.

The next Dance he leads us, is, to find out what it was that my Lord intended to call a *Dream*, a *Nicety*, and a *Trifle* (a). His Lordship is supposed to *insinuate*, that he meant these Words to be bestowed, not upon *Uninterrupted Succession* simply or in *it self*, but upon it as made absolutely *necessary* to the *Eternal Salvation of Christians*. For the present, we will take it not for an *Insinuation*, but for his plain *Meaning*. What Harm is there in it? Why; it seems, *is is neither Consistency, nor Truth*. Not *Consistency*; for this Reason, *because, to say, a Succession is then, and then only, Insignificant to Salvation, when considered as Necessary to Salvation, is not SENSE*. No Words are sufficient to expose this Tricking way of Arguing, as it deserves. Is it no *Sense*, for me to suppose a Thing to be possibly True, as a *Fact*, and yet to *deny* its absolute Necessity to *Salvation*, against *those* who *affirm* it to be *Necessary*? Or, can I *deny* it to be *Necessary*, 'till [or upon any other *Occasion* than as] it comes under *Consideration*, whether it be *Necessary*, or No? Again; why is it *Untrue* or *Absurd*? Because, says he, *If it be a Dream at all, 'tis a Dream, an Invention, consider it how you will; It's being made Necessary to Salvation, or not Necessary, cannot in the least alter the Case*. Shameful Scholastick! "If it be a *Dream*, to say, that *Jacobitism* is absolutely necessary to the Happiness of the *Church*; must it be equally a *Dream*, to say, there are any such *Persons* as *Jacobites* at all?" You may, perhaps, think the *former* to be *No Dream*; and I wish the *latter* really were a *Dream*.

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(a) Pag. 7, 8, &c.

I know not how this *Author's* Head was *pos-  
sessed* at this Juncture. He had no sooner spent  
three or four most impertinent *Pages*, to shew  
such a *Distinction* [supposing his Lordship had  
made it, to be *Senseless* and *Absurd* ; but, in the  
10th *Page*, he comes on again, grants it *to bring  
the Bishop's Meaning to some Sound Sense* but  
then attacks it by Quotations out of his Lordship's  
*Preservative* and *Answer* ; proving that his *real*  
Meaning was, to make, not the *Necessity* of *Unin-  
terrupted Succession*, but the *Succession* it *self*, a  
*Nicery* and a *Trifle*. In these *Quotations*, indeed,  
the Bishop does deny that there is any *Proof* of  
such a *Succession*, but rather the highest *Proba-  
bility* of the *contrary*, &c. And *this*, by the  
*Author's* good Leave, is a sufficient Evidence how  
much he has been following his own Shadow,  
in imagining my Lord to intend, at all, to con-  
ceal his Opinion of such a *Succession*, [in one  
particular *Method*, and certain *Line of Hands*.]  
He Calls it a *Dream*, and it is a *Dream*, and will  
appear so to the World, whenever it be examined  
as to its Truth of *Fact*. Only, as he did not  
enter into *Arguments*, *Pro* or *Con*, about the *Fact*,  
the main Thing he *contemns* as a *Trifle* and a  
[Politick] *Invention* of Men, is, their making it ne-  
cessary to *Churchship* and *Christianity* ; as Any one  
may see from his Words.

Having thus introduced the *Bishop* as owning,  
or pretending to own, first one thing, and then  
another ; and then made his own senseless Com-  
mentaries, upon what he is pleased to make him  
say ; the great Secret, at last, comes out, and 'tis  
Resolved, that his Lordship thinks this same *Regu-  
lar Uninterrupted Succession* a Contemptible Thing.  
Contemptible enough, as a *Fact*, that has no certain  
Proof of its Truth ; and still *more* Contemptible,  
when



when urged as *necessary* to the *Eternal Salvation* of Christians. So now ; the Next Point is, to shew, how this Principle affects the Cause of Religion ; (a) and what Consequences my Lord must be obliged to maintain, as flowing unavoidably from it.

Now, the Chief ill Consequence, to hamper Him, and destroy the Church with, is, That he hath taken away *All Rule and Regularity of conveying the Ministerial Office*. Very sad, indeed ! To make the Charge good, Two notable Questions are closely proposed. 1st. *Whether there be ANY Rule by which the Ministerial Office ought to be conveyed, according to the Will and Appointment of God ?* Might it not as well have been asked, " *Whether God and Christ intended there should be any Church, or Christian Societies, or Preaching of the Word, or Administration of the Sacraments ?* " And about twenty Lines are spent in proving there must be some Rule, some Distinction between Ministers and People. Nay, his Lordship is brought in as affirming, there must be, and is, such a thing as Regularity in the Succession of Ministers. Well ; here we don't quarrel. The 2d unlucky Question pulls us all to pieces again, viz. (b) *What that Rule is ?* For our Author's Meaning is ; What is the one, sole, particular Rule, or Method, prescribed by Christ for this Purpose ? We say ; Not any One Particular Rule ; but it is left to Churches or Christian Societies to make and use their own Rules. Our Author refers us to the Current Doctrine, that a certain express Commission was given to particular Persons, who were to hand it down Uninterruptedly to other particular Persons, from the Apostles to all Ages. A Doctrine Cur-

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(a) Pag. 14, 15, &c.

(b) Pag. 15.

rent, indeed, amongst Papists, Nonjurors, &c. but such as will not *pass at all* amongst Intelligent Protestants holding to the Principle of the Reformation, and making *Scripture* their *only Rule*. Now, his Lordship's Crime amounts to this; He renounces the Rule of Uninterrupted Succession, and therefore must plead for ANOTHER Rule. Most certainly! But then, (a) He has not so much as Endeavoured to satisfy the World HOW the Ministerial POWER [Office, Duty, might as well have been added,] can rightfully be conveyed, without the Supposition of such a SUCCESSION. — Nay, his Lordship has never, so much as Once, till now in his ANSWER, told us, that he thought Regularity might be preserved without the Supposition of an UNINTERRUPTED SUCCESSION. Dear Sir! forgive his Lordship for this once! He did, indeed, unwarily take it for granted, “That Protestants, [especially “Protestant Divines,] might have, yet, some “Sense left in their Heads, and some remains of “Honesty in their Hearts.” Unhappy Great Man, to be so far Mistaken! He was so unfortunate as to be put upon a Task, wherein it was his sole Business to Confute the Extravagances of one way of Ministerial Succession: And, by going no farther, he is concluded to have (b) given a Handle to his Readers to imagine there was no REGULARITY to be observed at all, — but that a Gap is opened to Contempt, Disorder, and Confusion. That is, “He has done nothing “but run down Popery and Jacobitism; Ergo, He “intended that no Protestant Principle should “come in its Room.”

(a) Pag. 16.

(b) Ibid.

So, the sad Issue of All is this; (a) *The denial of the Uninterrupted Succession, leaves his Lordship and us but two things possible, viz. Either to suppose, 1<sup>st</sup>, That God hath left every particular Congregation of Christians a Power to Appoint and Ordain its own Ministers: Or, 2<sup>dly</sup>, That he hath lodged this Power in the Civil Magistrate. To assert the one, is downright INDEPENDENCY: To maintain the other, is the Doctrine of ERASTUS. No doubt, these two Words are intended as Characters of Infamy: But they prove here, to be very high Compliments to the Church of England. For the Church of England, consider'd as a Congregation of Faithful Men, distinct from other such Congregations, doth claim a Power, as from God, to Appoint and Ordain its own Ministers; and therefore is downright INDEPENDENT. Also, the Civil Power doth Appoint Who shall Ordain, and How Men shall be Ordained. For, the Act for Uniformity is a Civil Law: And tho' Civil Officers are not permitted to Ordain; yet the Civil Power Can, and Ought, to Suspend or Deprive Men, of the Exercise of the Function, upon Just Occasions: Which this Gentleman, with a Sneer, calls *taking Holy Orders away*; as, indeed, it really is: For a Bishop without a Bishoprick, and a Minister without Ministry [or a Power to Minister,] is, even by all Ancient Church-Rules themselves, a mere Nothing. So, he may Call the Church of England ERASTIAN, if he pleases, 'till he can invent a new Name, or find better Manners.*

The remaining Pages run in the same Strain, and shew this Author, either to have read but one

side of this Question, or else willingly to Conceal what is said on the other. An Uninterrupted Succession, he (a) affirms, has been kept up; and we know it from as good Historical Evidence as we receive in OTHER Cases: viz. such Cases, as that of the Scripture-Canon, I suppose; To make out which Parallel, we leave Him and his Master Law together.

Another (b) Page is spent in great Charity and good Humour to Unepiscopal Christians. That want of Baptism administered by proper Hands, &c. should disannul Ordination, is, he says, a Fancy, and he is not obliged to Answer it. Much less is he obliged to maintain, that the Ordinances of the Gospel, unless received from the Ministers of this Succession, are inefficacious — to the Salvation of Christians. — Nay, he should think himself to blame, to lay it down Universally, that none can possibly be Saved without the Use of the Two SACRAMENTS. Now, if there be one Word of Consistency in this Gentleman's Three Books; what sort of Salvation can he think possible, to Men not using this Ministry, these Hands, and these Sacraments? Not Christian Salvation, or the Gospel-Rewards; for they (c) he has assured us, are inseparably annexed to certain stated Terms and Conditions, of which, Obedience to them that have the Rule over us, is one; and none can have any Right, according to the Will of God, to Rule or Minister, but they who are Ordained to the Ministry by the one Rule appointed by God. That Men therefore should be Out of the Gospel-Terms, and yet have the Sal-

(a) Pag. 19, 20.

(b) Pag. 21.

(c) Remarks,

pag. 23, 24. And Pref. to these Miscellan. pag. 4, 5.



vation of *Christians*, is a Contradiction worthy of such Writers as this. These *Non-Succession-Christians*, or your *Christians* and *No Christians*, therefore, are to be *Saved* in some way or other, our Author knows not *how*, nor under what *Denomination*. Something he would fain say for them, but he must take care to make that *Something* amount to *Nothing*. See, how he has done this, with respect to *Foreign Protestants*, and our *Dissenters*, in the next Words. (a) *All I contend for, is this, That if this Uninterrupted Succession be the Way which God has appointed for the Conveyance of the Ministerial Power, then the Ministers of that Succession are the ONLY True and Lawful Ministers of Jesus Christ. ——— And it is a Duty ordinarily incumbent on Christians to follow these, and receive the Gospel-Ordinances from their Hands only. But then, what Allowances God MAY [or perhaps may not] make; how far he will DISPENSE, where Men follow Another Ministry, because 'tis the only Ministry they CAN GET; [which he charitably thinks to be the Case of many, not all, Protestants Abroad;] or where Men ignorantly join themselves to others, which may be the Case of most Protestant Dissenters at Home: ——— Why truly, whether there be Allowance, or Dispensation to these good People, or no, he undertakes not to determine; for he knows of no Rule of the Gospel about it. A merciful Gospel indeed! as these merciful Ambassadors of it are pleased to represent it! Surely, the Gentleman expects great Thanks from Abroad and at Home, for being so generous as to leave almost the whole Protestant World to Uncover-*

(a) *Ibid.*

*anted Mercies*: And [which renders his *Modesty* much more conspicuous,] for doing this in the very *Paragraph*, wherein he has joined my Lord of *Bangor* with Mr. *Toland*, as a *Rejector* of the *Old*, and an *Inventor* of a *New Gospel*.

His (a) Distinction between *Uninterrupted Succession* in the *Ministerial Office* or *Power*, and a *Succession*, *Regular* or *Canonical*, as to *Districts* or *Diocesses*, is a further Proof how full his Head is of *Dreams* and *Trifles*. He allows, that there may have been *Interruptions*, or *Intrusions*, as to particular *Sees* or *Diocesses*; and yet, notwithstanding, there may have *There* been no Interruption of *Ministerial Power*. What? Not of *Regular Ministerial Power*? Why, that's Nothing; for *Regularity* is a *Matter of Order* or *Rule* of the *Church*, but *Ministerial Power* is founded upon *Gospel-Rules*. Well then; 'tis plain, *Gospel-Regularity* may be one Thing, and *Church-Regularity* another. Now, *Wherein* consists *Church-Regularity*? Plainly, in a *Conformity* to *Church-Canons*. And *Wherein* consists *Ministerial Power*? Why, in *Ministerial Power* as given by the *Gospel*. So, at last, to the *Gospel* we must go; and the poor *Church* is left in the Lurch.

To help out the *Church*, at this dead Lift, another Quirk presents it self. *Intrusions*, (b) says he, [suppose of *Schismatical* or *Heretically Ordained Bishops* into the *Sees* of the *Orthodox*,] do not destroy the *Succession*: For 'tis possible that a *Regular Succession* may be kept up against the *Irregular* one. Very Good! 'Tis possible, and perhaps may or may not be. But surely, in the *mean time*, here may be *Irregular Ordinations* continued, as

(a) Pag. 23, 24.

(b) Pag. 25. ( )

well as *Regular* ones, to fill the World with. At last, he says, (a) *The Irregular may it self become Regular, by a Cessation of the Regular.* As much as to say ; " A Canonical, Regular, Un-  
" interrupted Succession, may come out of an  
" *Uncanonical, Irregular, and Interrupted* one.

Finally ; that every Thing against this Protestant *Prelate* may be run to its last and blackest Extremity, 'tis averr'd, that *he has denied and opposed the Regular Succession* [or constant Continuance] of the Ministerial Office it SELF. It might as justly have been said, That he has denied there hath been any Church, any Christian Society, since the Days of Christ and his Apostles ; or, that there has been any Appointment of Ministers to Officiate in those Societies. When this is made out, our *Observer* needs give himself no further Trouble about Regularities. But till this is done, All that he, and the Gentlemen he has gleaned from, have said about it, is nothing more than a Reproach to the Reformation, and a Scandal to the Nation and Church they pretend to belong to.

## II.

An Article of Twelve Pages more, is to shew, (b) *that his Lordship's Doctrine tends to breed a Disregard to the Ministers of Jesus Christ.* This Consequence the Committee proved, it seems, from his having denied All Authority to the Church. — Now, by the Church, says he, they meant the Ministers of Jesus Christ. So, my Lord has shewn a Disregard to Those, under the Name of the

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(a) *Ibid.*

(b) *Pag. 27.*

Church, whom he never so much as once in his Life, *thought to be the Church, or called the Church.*

But, supposing *Lawful Ministers* to be the Church; the *Disregard*, to them is gathered from those Words of his Lordship, *viz. That true or sincere Christians are they, who are willing Subjects to CHRIST alone, — with an IMMEDIATE REGARD to Him, in the great Affair of Conscience and SALVATION; without FEAR of MENS Judgment.*

This is made out, *first*, by elaborately distinguishing (a) what it is for *Christ* to be regarded immediately, i. e. *Himself*; and what it is for *Him* to be regarded remotely, i. e. by Means of regarding others put into Authority under Him; what it is for *Christ* to be Judge, and what for *Ministers* to be Judges under Him. And, after abundance of Words, 'tis found, that, tho' *Christ* be a Judge, yet *Men* may be Judges too: But all this still, under the false and confused Notion of what it is to be a Judge in Affairs of pure Conscience and Salvation; wherein there can possibly be but one Judge, and but one Regard paid, *viz.* such as is immediate to that Judge; He being the sole Judge of that which He alone can see and know. So that, for the Committee to claim any mediate Judgment of their own, as *Ministers*, in such Things, is to preach, not *Jesus Christ*, but *Themselves*, and to aim at a Regard inconsistent with an immediate Regard to *Christ*; as his Lordship, with just Astonishment, observes.

How ignorantly, therefore, does this Writer go on, in scornfully demanding of the Bishop (b) to

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(a) Pag. 29, 30.

(b) Pag. 32.



prove this, which proves it self; to shew the Inconsistency; and alledging, that there can be no Medium; i. e. my Lord is to prove, that Men may not be Judges and Lawgivers, in Matters whereof Christ alone hath the Cognizance.

The rest of his Impertinence, about Things of Outward Order and Decency, being nothing but his usual Transferring of the Question, is sufficiently Answered in my foregoing (a) Reply. Only I desire you would mind the Close Spirit of this Disputant, when he is newly come out of a Fit of Rallery. The Committee accuse my Lord of breeding in the Minds of the People a Disregard to Them who RULE OVER them, i. e. to Ministers. This English Phrase, RULING OVER; my Lord, with every good Critick, knew, to convey an Idea of Power far greater than the Original word [*ἡγεμονίαι*] will bear. He thought it proper, therefore, to observe what it really signified, in the New Testament. (b) Signifie! — cries this Writer, Let it signifie what it will; this is no part of the Question. Here's Diversion for you Now! Did the Committee think RULING OVER, to signifie Something, or Nothing? Or, Was it Indifferent to them what it meant? Nay, Did They not think, [and laid the Stress upon it] that it signified the very Thing which They condemned the Bishop for denying? And is He fit to appear in Black and White any more, who says, This is no Part of the Question? Sir, I am suspicious, the Gentleman might mean, that The Church or Ministers only were in the Que-

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(a) Answer to his Defense, pag. 86, — to pag. 91.

(b) Pag. 34, 35.

sion, and the *New Testament* quite out of the Question, in Religious Disputes.

Well; the word is examined, and is unhappily found to carry the soft and agreeable Sense of *Leaders*, and *Guides*, *Spiritual Shepherds*; not *Drivers*, and *Butchers*, *Shearers*, and *Fleecers*. These last words threw our Author's Spirits into a perfect Hurricane. What? The Committee to deserve this Treatment! (a) Any of that Learned, that Venerable BODY, to be called INQUISITORS, DROVERS, FLEECERS! While all that my Lord says, is, that these Figures of Speech, viz. RULING, and GOVERNMENT over Christians as SHEEP, must not be carried TOO FAR. The only just Inference from which, is, That They who do carry them too far, will debase Christ's Sheep into the State of Animals so called, and use them accordingly: But that the Committee intended to do this, or actually did it, [as the Popish Clergy do,] can be no way concluded from Words that are put as a pure Caution, and nothing else. So little reason had this Person for shutting up this Paragraph with a Retaliation of so invidious and bitter a Personal Reflection upon his Lordship; whose Care and Diligence, in every Station of Life, has been so Conspicuous.

'Tis almost needless for me to take notice of his Weakness, with respect to the Phrase, *Not to be afraid of Man's Judgment*, and his applying it to Church-Excommunication; which his Lordship most plainly used in the same Sense with St. Paul, [1 Cor. iv. 3.] viz. that of Mens rashly judging and condemning the Consciences of Others. This is the Meaning, and only Meaning, of *Man's Judgment*, as appears from that whole

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(a) Pag. 35, 36.

Passage; and which, as it was the Case of the *Corinthian* Faction against *St. Paul*, is likewise the Case of all Sincere [tho' Erroneous] Christians Excommunicated for mere simple *Errors*. It is, to them, a *small Thing*, i. e. *nothing* [with respect to the Favour or Anger of God] to be so *Judged*; because where there is no *open and wicked Dishonesty* committed, the *only One* that can, and ought to *Judge* them, is *the Lord*; because *He* alone can know and *make manifest the Counsels of the Heart*, [ver. 5.] whereas *True and Right* Excommunication, for *open Wickedness*, can, in no more Propriety of Speech, be called *Man's Judgment*, than *Mens* pronouncing *Wickedness* to be *no Christianity*, can be so called. Thus perpetually Erroneous is this Caviller in his Applications.

### III.

The (a) last Section of these learned Miscellanies, is, to produce *Two Things* more. The *First* is, the stale Expedient of clapping the *Church-Article* upon his Lordship's Back, with relation to his Notion of *the Church*.

To make the shorter Work with these Vexatious Disputants, let us, for the present, lay aside the Bishop's most just Allegation, viz. *That he was discoursing of the Universal Invisible Church, while the Article speaks of A Particular Visible one, or of All or Any Particular ones that make up the Whole Visible Church*; and let us suppose his Definition to have been of the *Visible Church*;

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(a) Pag. 39, 40, &c.

yet, even then, the *Committee's* Objection, as here enforced by the *Author*, is of no Validity, nor does the Definition contain the least Inconsistency with that of the XIXth Article. My Lord's Description is, *The Number of Men — who truly and sincerely are Subjects to Jesus Christ alone — in Matters of Eternal Salvation.* Where lies the great Fault of this? Why, in omitting *the pure Preaching of God's Word, and the due Administration of the Sacraments*; which Omission, he says, amounts (a) to a Contradiction to this, and to the XXVIIIth Article, wherein Baptism is declared to ingraft Men into the Church. Just as if you should say; that, by my describing a True Subject of King GEORGE, to be one who lives in true Obedience to Him, agreeably to the Laws; I give you a Contradiction to the Act of Settlement, and to the Acts for the Land-Tax, because I did not mention them in my Description. How can a Definition, that comprehends All necessary Particulars, be opposite to Any of them? The *Author*, indeed, has try'd his Skill, or rather his Trick, to shew this Opposition, in respect to the Two Sacraments; and, as he is pleased to referr us to what he has before said upon that Point, I referr you to my (b) Answer to it.

Thus, even upon Supposal that his Lordship's Description had been a Description of the *Visible Church*, there is no Contradiction between it, and that of our Articles. But the Bishop, tho' he did sometimes, as he had Occasion, make use of the word *Church*, under an Idea that signifies the

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(a) Pag. 40, 41.

(b) Answer to his Remarks, pag. 24.



*Visible* or *A Visible Society* of Christian Professors; yet, in his main *Argument*, he continually, and most evidently, meant it of the *Invisible*, i. e. the Body of *sincere Believers*.

Now, pray observe how strenuously he is attacked upon his calling this *The Universal Invisible Church*. Our *Observer* has found out, (a) that his *Lordship's Intention* was, to describe *The Universal Church of Christ*, in such a Manner as to make it no *Visible Society*. To make this amount to an Absurdity, the only Meaning I can put upon it is this, "That Men, by being Members of the *Invisible Church* of Christ, are no longer *Visible Men*, but are turned into Air or "Æther." Did his *Lordship* mean *Invisibility* with respect to any other Thing than the *Sincerity* and *real Virtues* of such Men; wherein they are, indeed, *Visible*, or certainly *Known*, to none but God? Does that *Respect* exclude them from being *Outward Professors*, or Members of a *Visible Society*? Why, yes; his *Lordship* says, *Outward Acts*, and *Visible Outward Signs*, belong to *A Visible Church as such*, — and belong to it alone as such. What follows from hence? Nothing less than this, *That if these Outward Acts or Signs belong to A Visible Church only, then they are not at all necessary to constitute the Universal Church*. As much as to say; "Because Particular *Outward Professions*, or *Signs*, are the distinguishing essential Characters of *Particular Outward Professors*, or *Societies* of *Visible Churches*; therefore no *Signs*, no *Outward Profession at all*, is required of those who are "Inwardly, Sincerely, i. e. *Invisibly*, True and

“Virtuous Christians.” A Consequence his Lordship so carefully guarded himself against, that nothing but Loss of Brains, or something much worse, could have made this Writer so much as attempt to turn so clear a Caution into an Affirmation of the quite Contrary to what it was designed for.

This will shew you his equal Impertinence, in the Consequence he draws from the other Expressions of his Lordship, viz. *That the Notion of the Church of Christ, at first, was the Number of those — who believed Him to be the Messiah.* This, says he, (a) *does not imply a Visible Society.* Another great Discovery! “*Their Invisible Sincerity of Belief is not Visible.*” Well; but *it is not sufficient to gather Men into a Visible Society.* Does he mean, that sincere Belief in Christ [in his Lordship’s Sense] is not sufficient to carry Men to the Open or Visible Profession of his Religion? This is neither his Lordship’s Notion, nor that of the *Scripture*; which is so far from supposing the one of these to be inconsistent with, or separate from the other, that they are always joined together. (b) *With the Heart Man believeth unto Righteousness, [or Justification;] and with the Mouth Confession [it should be rather rendred (b) Profession] is made unto Salvation; Rom. x. 10.* But, as this Gentleman is mightily skilled in finding out *Secrets*, be pleased to try if you cannot come at *His Secret*, in all this Bluster about *Church*. What is it, according to Him, that makes *The Church, or A Church, a Visible Society?*

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(a) *Pag. 45.*

(b) Ὁμολογῆς, agreeable to *Matth. x. 32. John ix. 22.* with many other Passages.

ciety? Why, (a) *Outward and Visible Laws*, by which they are held together. By which he must either mean, *one* certain *Sett* of the *same* *Outward Laws*; of which, no doubt, He and his Friends would be glad to have the Making; or else, he must mean *some* *Outward Laws* or other, such as different *Setts* of Men may agree upon, as the *Visible Signs* of their *Society*; and then, 'tis plain, there is no *one particular Sett* of *Outward Laws*, that can be said to be so requisite, as that there can be no *Visible Profession* of *Christianity* without it. Nay, 'tis as clear, also, that one and the same Number of Professors may continue to be a *Society*, answering all the chief *Ends* of *Society*, tho' they do not all agree in the Use of all the same *External Laws*, or *Signs*, or *Usages*.

Judge for your self, *Sir*; Whether it was not this beloved Notion, of the Necessity of *One* determinate *Sett* of *Outward Laws*, that fired this *Author* into his furious Nonsense against what the *Bishop* has said about *Mens Mistakes*, in arguing from other *Visible Societies* and *Kingdoms* of this *World*, to what ought to be *Visible and Sensible* in *Christ's Kingdom*. His Lordship justly allows, They have a *general Resemblance*; they are both of them *Kingdoms*; they agree in having *Laws*, *Governors*, and *Subjects*, and resemble each other as far as a *Spiritual Kingdom* can do a *Temporal* one. *Alas!* cries our severe *Observer*, *This is to say no more than, that Christ's Kingdom is a Kingdom, and nothing else, and that it bears no Resemblance to other Kingdoms AT ALL.* That is; "To affirm, *Christ's Kingdom* to be a *Kingdom*, is "to say, it is no *Kingdom*. To say, that *King*

" George is a *Limited King* over *British Subjects* ;  
 " is to say, He bears *No Resemblance AT ALL*  
 " to King *Lewis*, or King *Philip*, who are *Un-*  
 " *limited* ones."

" In short ; that you may see this Gentleman's great good Fortune, whenever *Scripture* is appealed to in this Controversy ; take *His* accurate Account of the Phrase *Church*, (as used in those *Sacred Books*,) in Opposition to that of his *Lordship*. First, he says, (a) *That the Phrase INVISIBLE CHURCH, is no where to be found in Scripture*, [in the Sense wherein it signifies Those Members of the *Visible Church*, who are inwardly and really what they outwardly profess themselves to be ;] and can, in no Sense, be called The *UNIVERSAL CHURCH*, or *WHOLE KINGDOM* of *Christ* ; as his *Lordship* pretends to call it. Secondly, *That the word CHURCH, when used [in Scripture] in its UTMOST LATITUDE, does never signify The [Whole, Sincere, and Insincere] Number of Visible Professors, or Believers of Christ as the Messiah, whether following the Apostles, or following False-Teachers, &c.* But, on the contrary, as he affirms, 'tis always restrained to such [and such Men only] (b) *as held to the Apostles Doctrine and Fellowship, — and received Sacraments from such Ministers [only,] as were, by Their Directions, set over them : And most pertly challenges his Lordship to disprove this when he can.*

Whither will not Zeal and Imagination carry a Man ! The *New Testament* is in no one Case, that I know of, more express and clear, than it

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(a) Pag. 44.

(b) Pag. 51, 52. (\*)



is for the very *contrary* to both these ignorant *Assertions*. As to the *First*; Tho' the very word *Invisible* were not to be found, as joined to the word *Church*, in *Scripture*; Methinks *This* Person ought, in Justice, to take home his *own* language, and be satisfied, if the *THING* be found there. Now, the *THING* is so Evidently to be found in the *New Testament*, that I may challenge this *Author* to shew any *one* Passage, wherein the *real Church*, and *true Kingdom of Christ*, the *Church* in its *proper* Sense, is described otherwise than as consisting of Those Men [and Those *only*] who are *inwardly*, [i. e. *invisibly*] good and true Christians. They whom our Saviour calls (a) *His Sheep*, *His Friends*, *His Disciples* indeed, &c. are those, and *only* Those, who [effectually, not *professedly*,] *bear his Voice*, and *do his Commandments*. They that are said to be [really] *In Christ*, *Christ's*, *Sons of God*, &c. are They, and *only* They, who are *New Creatures*, and *crucifie the Flesh*, with its *Affections and Lusts*. All These, and *none* but These, are that [Real] *Church*, whereof *Christ* is the (b) *Head*, *Husband*, and *Saviour*; The *Church* which *He loveth and cherisheth*; even That *Body of Men*, who alone can be said to be so Nearly Related to *Him*, as to be *Members of his Body*, of *his Flesh*, and of *his Bones*. In a word; Whoever, beside *this* number of Men, are called *The Church*, are stiled so by mere Latitude of *Language*, and are but *Nominally* such.

You may please to take this *Scripture-Sense* of the *Real Church*, in the Words of a Man *Ever Memorable* for delivering the same Christian Do-

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(a) *John* x. 11, 14, 27, 28. & xv. 14.

(b) *Ephes.* v. 23, 26, 27, 30, 32.

Drine with my Lord of Bangor. It is, says he, the Glory of the CHURCH, Not to be SEEN; and the NOTE of it, to be INVISIBLE. When we call any VISIBLE COMPANY of Professors a CHURCH, it is but a word of COURTESY. Out of Charity, we hope Men to be that which they do Profess; And therefore We [as the Scriptures did] so speak, as if they were indeed That whose Name they bear. But — where, and who they are that make up this Kingdom, is a Question unfit for any Man to move: For the Lord Knoweth who are his. It is a POPISH Madness to send Men up and down to find The CHURCH; it is like the Children of the Prophets, who would needs seek ELIAS, or like the NOBLES that sought JEREMIAS, but could not find him; BECAUSE THE LORD HAD HID HIM. Hale's Golden Remains, p. 201. in his Sermon on this very Text, My Kingdom is not of this World.

This Church, or Body of Men, is not, expressly in Scripture, called The Invisible Church; but yet, it is there expressly said to consist of, such only, whose Religion is inward, not outward; in the Spirit, not in the Letter; in the hidden Man of the Heart, and who call upon the Lord Jesus Christ in SINCERITY. And 'tis a mighty Impropriety to call This Invisible; when the very Thing, that makes it a [real] Church at all, is Visible to none but to GOD! 'Tis unfit to call it The Universal Invisible Church, while yet that Phrase expresseth the very Idea of St. Paul, when, by this Church, he means ALL that call upon the Lord Jesus Christ in Sincerity!

But, on the other side, To convince you that this word Church, when used in its larger and utmost Latitude in Scripture, comprehends the Whole

Whole Body of Professors, or Believers, the Good as well as the Bad, the Followers of False Doctrines and False Teachers as well as the Followers of True ones; I need only to remind you to ask your self, Whether St. Paul could have any other Meaning, when he stiles the several Bodies of Men, to whom he wrote his several Epistles, CHURCHES? Nay, Whether, in writing to the Corinthian CHURCH, he did not write to the False Teachers, and their Followers, as well as to those who adhered to His own Doctrine and Fellowship? What sort of Fellowship They had with either Christ or his Apostles, some of whom Christ threatned (a) to spue out of his Mouth; and yet St. John promiscuously calls them (a) CHURCHES? And, finally, Whether, when Christ is said to Come, and, one Day, (b) Gather out from his Kingdom [or Church] All that Offend; it be not implied, that the Church includes Tares as well as Wheat, in this its Large Acceptation, or Language of Courtesy, in Scripture? So clear and distinguishing is the Scripture, in the one and the other of these Notions of this Word; so confused, as well as confident, is this Observer, in both. Yet this is the Modest Writer, that is pleased, by way of Contempt, to send our Bishop to Mr. Toland, and to the Quakers!

The second remarkable Flight, in this Section, is against his Lordship's Notion of Humane Learning, and its Necessity, in Matters of Religion.

As I verily think it were hardly possible for the Pen of any Man living, to be more clear than my Lord has been upon this Article; so I leave you to judge, whether any thing can be more

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(a) Revelat. chap. ii, and iii.

(b) Matth. xiii. 41.

senseless and cloudy, than what Mr. Stebbing has here offer'd against his Defence of it. From the Bishop's Doctrine of *Sincerity*, as available to justify all Men, The Committee inferred, " That *be made every Man, how Illiterate and Ignorant soever, his own sole Judge and Director on Earth, in the Affair of Religion.*" His Lordship most truly Replies, That, in the Matter of Religion, i. e. *Conscience and Salvation, or the Great Important Points of Christianity, on which Eternal Salvation depends, it must be so: The Illiterate must be their own Judges; because, whatever Capacity they have, it is THEIR OWN, and given by God to guide them, as other Mens Capacities are to guide those others.* — With many more Reasons, most clearly proving the Truth of his Assertion.

But comes this sprightly Defender, and tells us, that by making Men their own Judges, the Committee thought his Lordship to mean, (a) that *all Direction and Instruction was unnecessary to the Salvation of Christians.* What? All Endeavours after the best Direction and Instruction, a Man can get, unnecessary to Salvation? Then his Lordship must affirm, that *Sincerity* it self is unnecessary; and that *Brutality* it self is a sufficient Qualification for a Christian. Why, No; this looks a little too awkward to be supposed of the Bishop; but still he has denied the Necessity of *Instruction*; for he has denied the Necessity of *Humane Learning*, and the *Judgment of Learned Men*; he has (b) *Vilified Learning*, &c. Now, All the *Learning* his Lordship speaks of, is, that *Literature* which is [commonly] called

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(a) Pag. 54, 55, &c. (b) Pag. 62.



*Learning*; and says, it is not Necessary in *this CASE*, viz. in the *Important Plain Points of Christian Duty, in order to Salvation*. Our *Observer*, passing over all this Distinction and Limitation, undertakes to demonstrate it to be Necessary. Necessary to what? Why, to a Medley of Things; Page 50, and 51, 'Tis Necessary toward the Deciding of *Difficult and Dubious Questions, and Disputes*; yet, in the same Page 50, 'Tis Necessary in the *Business of RELIGION*; and, at last, Page 60. 'Tis Necessary even in *Necessary or Fundamental Points of Religion*. Again; if we ask, *what* it is that *HE* means by the *Learning of Others*, as Necessary to the *Illiterate or Unlearned*, and to be depended upon by them? Why, he means the *Universal Consent or Opinion of Learned* [i. e. *Literate*] *Men*.

Now then; be pleased to state the Point in any one of these Lights, and see what Learned Work here is about *Learning*! "The *Universal Consent of Learned Men, in a Dubious and Doubtful Question of Religion*, where they themselves have nothing but an *Opinion* to consent in, ought to determine *Me*, who have no Learning, as to that *Question*. And, I ought to look upon it, [says the Author, Page 50.] "as such an Evidence, as I cannot, without renouncing my Reason, refuse to submit to." While, yet, this very Author cannot produce [nor any Body for him,] any one *Difficult and Dubious Question* in Religion, wherein there has been the *Universal Consent of Learned Men*. Again; The *Learning* [of Others] ought to determine a Thing as a Point of Religion, which, in its very Nature, can be no Point of Religion at all; for such can no Matters of mere *Opinion* be. And, Lastly, I must submit my Reason, [or Judgment,] upon Pain

of forfeiting *All Reason*, in a Matter where 'tis supposed I have *No Reason* or *Judgment* of my own at all; and make that a Matter of my own Faith, which, indeed, is neither my own, nor so much as that of others neither; being, not their Faith, but their Opinion.

Put the Case, now, with respect to the Great and Important Points of Religion, those on which Salvation depends. These, he says, in Opposition to his Lordship, cannot be judged of without *Humane Literature* or *Learning*. My Lord has given his strong Reasons to prove they may; A Little Reason to evince the contrary is what we want. Why then, says our Observer, (a) The Contrary will always be found to be true; and the more so, by how much greater the Number of those is, who are for removing Old Foundations. — Quite Mistaken! For if the true Old Foundations are plain and obvious to all Capacities, there can need no Learning to support them against such as would remove them; and if they be not plain, the likeliest Thing in the World to render them still more obscure and difficult to the honest *Illiterate* Person, is that very Thing commonly called *Literature*, of which the *Illiterate* are supposed to be no Judges at all. And, therefore, on the direct Contrary, the Important and Necessary Points of Salvation ought the more to be supposed and concluded to be such as may be judged of without Learning, by how much greater the Number of those is, who would substitute their Learning in the room of Mens own Understandings.

But, this Gentleman's first and gross Mistake lies in the false Idea he has of the word *Learning*, and the *Illiterateness* contradistinct to it, as used by his Lordship. The *Author* blindly imagines, that by the *One* is meant *Learning* truly so-called, and rightly applied; and by the *Other*, a total *Ignorance* as to Religious Matters. And again, by *Fundamental and Necessary Points*, he means, not what *Christ* has made so, but what *Men* are pleased to call so. Whereas, by *Learning*, my Lord means that *Manner and Use of Literature*, which, by our *Author's* own Confession, has so often and so much puzzled and perplexed the Truth, instead of clearing it up; [which true *Learning* rightly applied never does;] And, by an *Illiterate Man*, he means *One* that uses his *Common Sense* with honest *Diligence* and *Sincerity*.

In this Smoak the *Author* goes on against his Adversary. For his Lordship to say (a) that the *Illiterate* are as well qualified to Judge in Religion, [plain Religion] without, as with, *Learning*; is just as if I should say, that because an *Army of Men* grows Lazy, or turns *Mutinous*, it is therefore no better qualified to take a *Town*, than an *Army of Children*. This Parallel proves the very Thing my Lord intended. For, Laziness and Mutiny in an *Army*, is the same noble Qualification for taking a *Town*, as Mutiny and Laziness in *Learning* [which all the Word knows has been the general Fate of what is called *Learning*,] is to the better Understanding of Religion. Again, says he,

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(a) Pag. 59.

(a) His Lordship is now embarked in a Controversy, which, as he truly says, touches the Vitals of all that is Good. Then, I am sure, 'Tis a Controversy about the most Plain Things that are possible. Well; what have Illiterate Honest Men to do in it? Are they as well qualified to judge of this Debate, as the whole CONVOCATION? Why verily, No; not of the Learned Shams, Tricks, Quirks, and Circumlocutions, that have been brought into the Debate; but of the Main Substance of it, they are as Able Judges, as all the whole Convocations in the World put together. Sir; be not disturbed to hear, That a Layman of Conscience and common Sense can as clearly Judge and Conclude, He ought not to give up his Conscience to others, as the learnedest Professor that ever filled your Chair. And, tho' our Observer's Memory is very weak, and his Imagination strong; yet don't you forget that This is the Main of the Debate.

Had not This been actually forgotten by this Writer, how could he have been so weak as to palm upon his ignorant Reader the Judgment of Learned Men as a Moral Evidence in the Question before us? A Moral Evidence is, indeed, the highest Evidence one can have, in Things not capable of sensible or rational Demonstration. But no such Evidence can produce any Thing more in the Mind, than a satisfactory Belief or Conviction; nor can effect that any farther, than as the Reasons supporting it are seen and felt by the very Mind which is



to be convinced by it. Can the mere *Opinion*, then, of *other Men*, [the *Reasons* for supporting which, are utterly unknown to an *Illiterate Man*,] have the Nature of an *Overweighing Moral Evidence* to such a Man,] against the previous full *Perswasion* of his own Judgment and *Conscience*? How absurd is it, to suppose, that the *Reasons* a Man *does* [or at least *thinks* he does] *understand* for maintaining *one* side of a Question, should be outweighed by those for the *contrary* side which he is supposed *not* to understand! Again; 'Tis plain, if the *Thing* to be judged of, be of a *disputable Kind*; 'tis the highest Absurdity to say, the Man must *renounce his Reason*, by not thinking it *necessary* for Him to submit in a *Thing not necessary* at all. And, if the Point be of *real Importance*; To say, that *any* Judgment of *others*, tho' never so Unanimous, ought to take Place against the sincere Perswasion of the Man's *own Mind*, is to take away the *inward Foundation* of all *Moral Duty*. And, yet, this Person affirms, [if he affirms any thing in the true *Question*,] (a) *That this is not only consistent with, but supposes a liberty of Private Judgment.*

'Tis now high time to have done with these Instances of Argumentation; and, leaving the Rest to be judged of, by what has been already produced, to give back our *Observer* his own Reflection; *This is one way of writing Divinity!* And 'tis *such* a way, as, if He and his Friends shall please to persist in, They may expect that

Men, who have not only *Common Sense*, but a  
 Regard to what is really *Learning*, will find much  
 better Employment of their Time, than to be  
 perpetually engaging with ROSECRUCIANS;  
 who disdaining to pursue after Truth in its Na-  
 tural and Obvious Road, give themselves over  
 to Extravagant Imaginations, and can be con-  
 tented with nothing less than the glorious Secret  
 of drawing EVERY Thing out of ANY Thing,  
 and ANY Thing out of NOTHING.

I am, S I R,

Your's, &c.



# ERRATA in the ANSWER to Mr. Stebbing Of Sincerity, &c.

## In the PREFACE:

Page iv. line 26. and p. xiv. l. 13. for *indispensibly* read *indispensably*; p. xvi. l. 17. after *perhaps* dele *a*; *ibid.* last line but two, for *it is meant* r. *what is meant*; p. xxi. l. 28. *What would the Gentleman then have?* Put it in Roman Characters.

## In the BOOK:

Pag. 20. l. 24. for *one* r. *on*; p. 24. l. 8. dele *with*; p. 25. l. 21. for *Consisting* r. *Consistency*; p. 26. § 4. l. 5. *r. has done nothing herein*; p. 28. § 1. l. 2. for *rather* r. *either*; p. 46. l. 1. for *unconditional* r. *unconditionally*; p. 52. l. 9. for *declaiming* r. *declaring*; p. 67. l. 7. for *Cause* r. *Call*; p. 68. l. 24. after *Enacted* add *it*; *ibid.* l. 32. for *This* r. *They*; p. 70. l. 24. for *to limited* r. *so*; p. 89. l. 24. after *and that* r. *it*; p. 91. l. 28. after *might* add *have*; p. 94. l. 7. for *Inceptuous* r. *Incestuous*.

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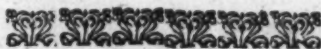
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